

3¹/₂⁷
THE BLESSED
BIRTH-DAY
CELEBRATED
IN

Some Pious Meditations, on the
ANGELS ANTHEM.

Luke 2. 14.

ALSO HOLY RAPTURES

In contemplating of the most observe-
able Adjuncts about our Saviours

NATIVITIES.

By CHARLES FITZ-GEFFRY. *K*

Maxim. Taurinensis in Nat: Dom: ho. 1.

Hodie Christus natus est, nos renati.

OXFORD,

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Ed. Forrest An. Dom. 1634.

THE BLESSED
BIRTH-DAY
CELEBRATED

Some Pious Meditations on the
Annals of the
Life of

OUR HOLY RAPTURES
is containing of the most obvious
and striking



CHARLES FISHER

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OF THE
UNIVERSITY OF OXFORD
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To the Reverend Author on his
severall workes.

SIR, I not praise your witt, for that (all know)
Praises it selfe: each line that thence doth flow
Like to some pearle, or ray, or streame, well shewes
The Mine, Sunne, Fountaine, whence it first arose.

But that which ravishes inst praise from me,
Is the choice method of your Poetrie;
And that you could with such due equipage
Sute severall poems to your severall age:

So that in this your exemplary art
Acts both the Poets, and the Preachers part.

Your younger wit, (as taking a delight
In bold endeavours) ventur'd to recite
The deeds of valiant Drake who by your skill,
And strong descriptions, goes that voiage still
Which once he did, and with full blasts of fame
Yet sailes, (securely) round the earth againe.

Then, as experience taught you to survey
The Worlds conditions, your free Muse would play
In various Epigramms, where both for tongue,
Conceit, and choise of verse, you seeme to runne
With foremost Martiall, and so thrine therein;
That you come nearest to the Goale next him.

But having now retreated from the fume
Of surging youth, and safe at length come home
To quiet age, diviner thoughts inspire
Your pregnant fancy, and with holier fire
In flame you to the sweet discovery

Of Heavenly mysteries: where the most high
Must exercise your soaring braine, to tell
The Natalls of our Saviour, which so well
You haue perform'd with each nice circumstance
Of time, and place, and persons, to advance

Such

Such lofty wonders, that you make to vs
Those miracles seeme more miraculous.

This is your praise: but will you heare me noyse
The shame of others that grow old in toies,
Write plaies with spectacles, and spend an age
Past threescore yeares on sonnets, and the stage:
That chase their palsied fancies, and molest
With a forc't flame those embers that would rest:
That bald, and dry, and fere, and wither'd, yet
Yeild blossoms still, and chilblaines of their wit:
As if (like Hesiod's infants) they still were
But children at their almost hundreth yeare:
That thinke their wild inventions too much pent
In sacred taskes, and not their element
To be in heavenly things, as if such stuff
Were not conceited, rich, and fine enough
For their loose numbers, or could not yeeld straines
Of matter high enough to fill their veines
With raptures; but o! how is this made vaine
By noble Bartas! whose Heroicke braine
Adorn'd Gods works, and like another light,
Pictur'd the whole creation to our sight.
Nay how is this made lye by those Saint-men,
(Those spheares of witt) Tertullian, Nazianzen,
Nissen, Lactantius, and more of that crue,
That could be Fathers, and yet Poets too;
And when they could not their rude enemies pierce
With gentle prose, they batter'd them with verse,
But let them passe, and sucke the empty shout
Of lewd applauses, which will shortly out
In stench, and rottenesse, and then commit
Their Authors to the Iudgement of their wit.
But surely who would dye (as they should doe)
Good Poets, must first learne to be like you.

HEN. BEESLEY A.A. A.M.



**THE
BLESSED BIRTH-DAY
CELEBRATED IN SOME
PIOUS MEDITATIONS, ON
THE ANGELS ANTHEM.**

LUKE 2. 14.

*Glory to God in the highest, and on Earth Peace, Goodwill
towards Men.*



HY should not we with Ioy resound and sing
The blessed Natals of our heavenly King?
Why should not we with mirth salute the morne
Of his Birth-day by whom we are new borne?
See how each Creature in his kinde rejoyces,
And shall not we lift vp melodious voyces?
Harke how the Angels sing, shall we be sad?
The greatest good is ours, be we most glad.
Harke how the Star-enameld Heuens rebound
With Eccho's of Angellike Anthems sound.

A

The blessed Birth-day.

It is for Vs that they such ioyes expresse:
 And shall not we sing forth some thankfullnesse?
 Ioyne we in consort these sweet Quires among,
 In sundry voyces sing we all one song,
Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.
 Lasciuious songs, vaine Carols hence avaunt,
 And whatsoe're prophane throats vse to chaunt,
 Which through the Eares powre poison to the heart,
 A better subject doth this Day impart.
 To sacred songs is Sions Muse inclin'd:
 Some holy matter fits an holy mind.
 The King of Kings is subject of our verse,
 Whose praise all tongues are too few to rehearse.
 Sing we high myst'ries in an humble straine,
 And lofty matters in a lowly vaine.
 The sacred subiect (which we sing) affords
 Strong lines, but strong in matter not in words.
 For things so high they cannot be exprest
 By any words, the plainest are the best.
 He who was borne so humbly, doth refuse
 To haue his Birth sung by a swelling Muse.
 Ill doth a flaunting Phrase devotion fitt,
 We sing to shew our zeale, and not our witt.
 Let Gentils striue to be prophanely witty;
 This holy Day calls for an holy Ditty.
 Then let our Ditty answer to the Day,
 And with Heauens Quiristers let's sing and say,
Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.
 O God, o Man, o God and Man in one,
 Th' eternall Fathers co-eternall Sonne;

Who.

The blessed Birth-day.

3

Who for Mans sake did'st Sonne of Man become,
Disdaining not thine humble Handmaids wombe:
Nor of thy Creature to be made did'st scorne,
Ere time begotten, in times fulnesse borne:
Who by thy Power did'st every day create,
And by thy Birth did'st this day consecrate.

O thou who ^a *Alpha* and *Omega* art,

^a Revel. 22. 1

Beth' *Alpha* and *Omega* of my heart!

And while my Muse thy Birth-day doth rehearse,

Beth' *Alpha* and *Omega* of my verse!

Thou who so lowlie did'st descend to me,

Mount vp my mind aloft, Lord, vnto thee!

And from my foule errors dark fogs expell,

Who doest in light inaccessible dwell:

^b 1. Tim. 6. 16

^b And let that neuer-erring star, thy word,

Vnto thy Birth-place me conduct ô Lord!

Shew methy Cradle, let my foule behold

The swathing cloathes that did thee once infold.

Bethou the subject and the Author too

Of what I muse, I say, I thinke, I doe:

* O might my tongue ^b employed all my dayes

Thy word to Preach, or to sing forth thy Praise!

Thou who doest lend me matter, send me might,

For none without thee can thee sing aright.

And thou who art the word without beginning,

Fit me with words, while I of thee am singing:

My words with waight, and what I speak of thee

(Who else am speechlesse) speak thou first in me:

^c Who out of sucklings mouthes doest strength ordaine,

^c Psal. 8. 2.

Loose thou the strings that doe my tongue restraine;

^d Mark. 7. 34.

And let that ^d *Ephphatha* to me be spoken,

Whereby the strings of stammering tongues are broken.

A 2

O

* *Vinam prædicando Verbum tuum aut laudans nomen tuum tantummodo loquerer.*
Augustini.

The blessed Birth-day.

O tune my harsh voice to thine heavenly Kay,
That for thy Birth with Angels sing I may,
Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.

Gen 3.16.

c THE WOMANS SEED In Eden promised
Is come to crush the cursed Serpents head;
Whose comming all the Prophets haue foretold,
The complement of Prophecies of old,

Col 1.19.

f The fulnesse of the Figures true intent,
The truth of what the Types did represent,
The substance which the Ceremonies veil'd,

Reuel. 1.16.

g The Morning-star which seem'd to be conceal'd,

Gen. 49. 10.

h Old Jacobs shilo, and the glorious Flowre

Esay. 10. 11.

i Of Iesses root. The Rod that did devour

John. 5. 58.

The Magick rods turn'd serpents. Euen he

Numb. 21. 9.

k Whose Day old Abraham desir'd to see.

John. 3. 14.

l The saluing Serpent for their cure erected

Quicquid

Who by th' infernall Serpent were infected:

est veteris

† what euer in th' old Covenant is found,

Testamenti

Did him whose comming now we sing resound:

Christum so-

m The Tribe of Iudabs Lyon, ⁿ who preuailes

nat.

T' unclaspe the booke, & loose the seauen shut seales,

m Gen. 49. 9.

All these are come to be by Vs possesst,

n Reuel. 5. 5.

One who all generations maketh blest.

o Gen. 12. 3.

What others did expect, we doe enjoy:

18. 18 22. 18.

Aa. 5. 25.

p To vs that Sonne is borne, *that blessed Boy*

Gal 3. 8.

To vs is giuen which promised was to them,

p Ilat 9. 6.

The ioy and glorie of Ierusalem:

Shall we not then with blessed Angels sing

An holy Anthem to our heavenly King?

Glory to God on high, on Earth be Peace,

And let good will t'wards Christians neuer cease.

Glory

The blessed Birth-day.

Glory to God on high who this hath wrought,
And mans saluation thus about hath brought
By wondrous wayes which none could doe, but One,

¶ Who wondrous is in all his wayes alone.

Well might his name be called *Wonderfull*,
Whose Birth, Life, Death, whose rising were so full
Of glorious wonders; and of wondrous glories;
Such as the world nere found in all their stories.

O with what wonders doe his Heauens abound,
Sith sundry wonders in each worme is found!

What thing so little is which he hath wrought,
Which with a world of wonders is not fraught?

And yet of all the wonders he hath done,
Himselfe the greatest wonder is alone:

¶ Wondrous in all his blessed Saints is he,

† Shall he not in himselfe more wondrous be?

Who in his Baptists Birth was wondrous knowne,

Shall he not be more wondrous in his owne?

O iacred Riddles which no ingenie
Or Art of man or Angels can vntie!

Which who so ere would haue to be disclos'd

Must with his Heyfer plough who them compos'd,

And being once disclos'd who can refraine

His tongue from tuning this Angellike straine,

Glory to God on high, on Earth be Peace,

And let good will t'wards Christians neuer cease.

¶ Behold a Sonne as ancient as his Father

Being without beginning both together.

Twixt whom and him this difference is alone,

That he the Father is, and this the Sonne.

The one begets, the other is begot,

Yet th' one in time from th' other differs not.

q Psal. 77. 14
72 18.
1 Isa. 9. 6.

(Mirabilis De
us in sanctis su
is.
Psal 68. v. vlt.
† Si in sanctis
suis mirabilis
Deus, quomodo
non in seipso mi
rabilis Maxi
milian. bo.
1 in Nat. Dom

Magh
quod paren
Progenies
Sannaz. de
part virg. l. 1.

Christ the e-
ternall Sonne
of God and
God equall
with his Fa-
ther.

For both a Co-eternall being had,
Ere time or any Creature else was made.
God alway was a Father, and was neuer
Whithout his Sonne who with him was for euer.
So, of himselfe the glorious Eye of heauen
Begets a Beame, which with himselfe is euen
In time, in being: For the Beame begun
In the same instant with his fire the Sunne.
So from the spring a springing streame doth flow,
Which in it is, and yet doth from it goe:
So yeelds the Incense a sweet smell, and this
Both of and with and in the Incense is.
So doth the pregnant minde a word beget,
Twixt whom and it Time doth no distance set.
The Sun, the spring, the Incense, the minde afford
At once the beame, the streame, the Smel, the word.
Cannot the Father doe that in his Sonne,
Which in the Creature we see daily done?
What they by him in time performe, could he
Not in himselfe doe from Eternitie?
But this eternall Son-ship scorns compare,
Who can his generation declare?
Before thou canst thy makers offspring show,
Presumptuous man, first learn thine owne to know.
Peace t damned Heretike, blaspheme no more,
Say not, the *Father* was in time before
The Sonne: and that there was a time wherein
The Sonne was not, who did in time begin
To be: For here is no prioritie
In time, in Deitie, in dignitie.
No time before the Father euer was,
No time before the Sonne could euer passe.

What

Isay. 53. 8.

Arrius who
said that there
was a time
when the Son
was not.

What threed of time before him could be spinning,
 u Who is the word which was ere times beginning?
 z That word which euer was with God: That word
 which euer was, is, shall be God the Lord:
 What time could be before him, who did frame
 z Both time, and all that man can Creature name?
 Same God, same Essence, same Eternitie,
 And all the same seeme Personalitie.
 * The Sonne we say, and doe not say amisse,
 The same, not who, but what the Father is.
 Same, not the same, the Father and the Sonne,
 Not same in person are in substance one.
 One, yet not one. Father, and Sonne (we say)
 One God indeed, but not one person they.
 The Sonne of God both Sonne and God must be,
 God of himselfe, Sonne of his Father He:
 So nor the father is the Sonne, nor yet
 The Sonne the Father, who did him beget.
 But both the Father, and the Sonne, the word,
 One God we doe acknowledge and one Lord.
 What time, what distance could then be betweene
 Who both are one and euer so hath beene?
 If God had once no Sonne, then once must he,
 Without z the *brightnesse* of his glorie be.
 a If he be God o're all, blessed for euer,
 What time could then him from his Father seuer?
 If that the word in time from God did come,
 There was a time, when God himselfe was dumbe:
 If God did his *c Arme* in time attaine,
 A time there was when God did maim'd remaine.
 So must they say of God, and so blaspheme,
 Who of a time before the Sonne doe dreame.

Shew

a Iohn. 1. 1.
 In the begin-
 ing was the
 word.

x And that
 word was
 with God.
 y And that
 word was
 God.

z All things
 were made by
 him.

* Non quia
 qui summus Pa-
 ter est & Fili-
 us hic est, Sed
 quia quod summus
 Pater est & Fi-
 lius hoc est.
 Sedulius.

a Heb. 13.

b Rom. 9. 5.

c Esai. 53. 1.
 where by the
 arme of the
 Lord the Fa-
 thers some of
 them doe vn-
 derstand
 Christ.

The blessed Birth-day.

Shew then the time proud Heretike, wherein
He was not, who for euer God hath beene.

Shew when the Sonne was not, who, though the Sonne

Yet *th' everlasting Fathers* name hath wonne.

Shew when he did begin to be, who seeing

He is God, with God had everlasting being.

Assigne a time beyond Eternitie:

If not, recant thy curled Heresie.

Confid'ring such a wondrous glorious birth,

Shall we not say, and sing with heavenly Myrth,

Glory to God on high, on earth be peace,

And let good will t'wards Christians neuer cease.

Behold a Sonne who Father hath and mother,

Yet may be said, to haue nor one nor other.

In heauen a Father without mother knowne,

A Mother here he had but Father none.

e The true *Melchizedec* from heauen descending,

Who nor beginning hath of dayes nor ending:

f The first, the last: King, Priest and Prophet true,

To teach, to sacrifice and to subdue.

Who only worthy was to haue none other,

Father then God, nor then a Virgin Mother,

For twas not comely that one Sonne should know

Two Fathers; one aboue, one here below.

And how could he man without sinne be made

If to his Father he some sinner had?

g That which is borne of flesh flesh needes must be,

And how could sinfull flesh from sinne flesh free?

Had any *Adams* sonne his Father bin,

He had receau'd with *Adams* seed his sinne.

And had he ought of *Adams* sinne possessed,

Then how could *Adams* seed in him be blessed?

Th'

Isa. 9. 6.

The humane
nature of
Christ as he
is the sonne
of the Virgin.
e Heb. 7. 3.

f Renel. 22. 3.

Reasons why
the Messias
was to be
borne of a
pure Virgine.
g John. 3. 6.

The blessed Birth-day.

9

h Th' high Priest by whom we should be reconcil'd
Must holy, harmelesse be, and vndefil'd,
Sep'rate from sinners (though i' mong them reputed)
For had he beene himselfe with sinne polluted
How could he from vs our pollutions take!

He must be pure who others pure shall make.

* Who could them cleanse who were of sinfull seed
Conceau'd, saue he who did no cleansing need?

† Who can the worlds sinne take away, but He
Who from all spot and blot of sinne is free?
The beame out of mine eye he plucks alone,
Who hath nor beame nor blemish in his owne.

Thus did the heavenly Providence dispose
That euen his Birth should what he is disclose:
True Man, because of Woman borne, but not
Meere Man, because no Father him begot.

* Thus by his naturall Birth true man we know him,
His supernaturall more then man doth shew him.
And thus the heavenly wisdom did ordaine,
That they who by a † Virgins sinne were slaine,
Should by a Virgins seed be sau'd: * And whence
Sin came; God would saluation draw from thence.

Let all the world shew such a sonne againe
Whose Birth so many wonders doth containe.
A Lambe new falne, † slaine ere the world begun,
His Mothers Father, and his Daughters Sonne:

A *Doue* hatcht in the nest himselfe did build:
A flowre in winter sprung that fram'd the field
From whence it sprung. *h A Lillie risen new*
That made the bed and garden where it grew.

† A stone cut without hands which with one dash
The Iron, Clay, Brasse, Siluer, Gold did quash

B

Of

h Heb. 7. 26

i Isai. 53. 10

** De immo
conceptum
mine nullu
cere mundu
poreft nisi i
per semet i
mundus est.
Gregor. *Ad
in Iob.**

*† Quis eni
peccata m
tolleret, nisi
quem pecca
non cadit?*

** Secundu
conditionem
iura natus
femina, sup
conditionem
iura natus
Virgine T
as Part 3.*

*Quaest. 31.
tic. 5*

*† It is prob
that Eue v
a Virgine
when she
transgress
Polanus*

** Vnde
dedit pena
etas daret
salutem. Se
lino*

h Revel. 7

i Cant. 2.

The blessed Birth-day.

Dan. 2. 34.
Nebuchad-
ezzar.

Psal. 118. 22.

Mat. 21. 47.

Act. 4. 11.

Of which that dreadfull Image was compos'd
Which to the great *Caldean* was disclos'd.

In visions of the night. *The corner stone*

That built, and beares the Fabrick built thereon:

Who though the foolish builders him rejected,

Now in the Corner is chiefe stone erected.

Let all the world now shew vs such a Child

Of *Adams* seed, not with his sinne defil'd.

A Child who nere by man begotten was,

Who doth his Mother farre in age surpasse,

And match his Father in antiquitie,

Elder thenth' eldest of his Pedigree.

A Child who made all Children and the Place

And Time wherein and when himselfe borne was:

A Child that's God, and *God* mighty to saue,

All those p whom vnto him his Father gaue.

Th' ancient of dayes borne in an houre: The light

Of both the Worlds arising in the night.

A Child who had he not to Vs beene borne,

All generations had beene quite forelorne.

Should not the strangest Child who came to saue

The world, the strangest Mother likewise haue?

And so he had: We truely may averre,

No Sonne like him, no Mother like to her.

** For such a Mother neuer was before,*

And such another neuer shall be more.

Let all the world now shew vs such a Mother,

And say which is more wondrous one or other.

She for a Mother, or he for a Sonne,

It must be say'd, when all is say'd and done,

O wondrous Mother, but more wondrous Sonne.

For

Isai. 63. 1.

Ioh. 17. 12.

Dan. 7. 4.

Nec primam

Matrem vltima est

que habere secu-

lam. Bern. in

Vigil. Nat. ser. 3

The blessed Birth-day.

III

For such a saving Sonne, both Mother may
With Angels sing, and we with them may say

*Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.*

Behold a Mother, yet a Virgin still,

† Whose Wombe not lust, but linely Faith did fill:

† *Mariam non
libido impugna-
uit sed fides.*

Before, and in, and after Birth a Mayd,

Of whom 'mong all her sex it may be said.

Sh' enioy'd by bringing forth that heavenly Boy,

* A Virgins honour, with a Mothers joy:

Behold a field which nere by man was tild,

* *Gaudia Ma-
tris habens cum
Virginis ho-
nore. Bern.*

Wheat whence is made, the bread of life doth yeild.

Thus ere the Heauens' did showers on Earth distill;

† *Gen. 2. 5. 6.
Judg. 6. 37. 38.*

Amy't her pregnant wombe with fruit did fill.

† Thus *Gedeons fleece* was moist when all was drie,

† *Exod. 3. 2.*

And dry when all about it moist did lie.

† Thus *Moses bush* sent forth a flaming fume,

And burning did not with the fire consume.

Thus did Faiths fire the Virgins heart inflame,

And yet abolisht not her Virgin-name:

Her swelling bellie nothing did abate

The entirenesse of her Maydenhead, state.

u And thus on *Aarons Rod* ripe *Almonds* grew,

u *Numb. 17. 8.*

Not set in earth nor moist'ned with the dew.

† And thus from *Maries Wombe* * a Plant proceeded,

x *Isai. 53. 2.*

Which neither setting, neither plantage needed.

† *Virga fla-
uit absque ger-
mine, sic Virgo
concepit non ex
homine Bern.
Sup. Missus est
hom. 2.*

Neuer till now two *Phænixes* were seene

At once; For this the vsuall course hath beene

(If all be true, that Naturallists haue told,)

The young ones birth brings death vnto the old:

One *Phænix* here another forth doth bring,

And yet her selfe is sau'd from perishing:

The blessed Birth-day.

The Mother there dies to produce another,
But here the Child must die to saue the Mother,
The young one must himselfe of life deprive,
Or else the Mother *Phœnix* cannot liue.

If thou ô man doest aske how this may be,
The same that answer'd her must answer thee.
When of the Messenger she did demand
How this with possibility might stand.
That she should haue a Man-child of her owne;
Who neuer Man in all her life had knowne.
All things are possible with God, whose skill
And power to worke are equall with his will.
Least we should doubt of this he first would doe
Things all as strange as this, and stranger too.

† He who at first to frame a Man did need
Neither a Mothers wombe nor Fathers seed,
Could he not now forme in a Virgins Womb
A Child, who from no Fathers seed should come?
Could not the same who first made man of Earth
Procure a Mayden to bring forth a Birth?
He, who a Woman of a Man could frame
Without a Womans help; could not the same
A perfect Man now of a Woman make,
One who no man should for his Father take?

Let this suffice: * The reason of the deed,
Doth from the doers will and powre proceed.
Consider who it is that wrought the fact,
Once know the Author, doubt not of the Act.
But for the Act the Author magnifie,
Ioyning with th' Angels in their melodie,

Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.

Astro.

Astronomers of the *Zodiac* cease to talke,
And the twelue signes through which the Sun doth
Say what you will you cannot well avow, (walke
The Sun in *Virgo* truely was till now.

You neuer did vntill this day espie,
Heauen low as Earth, and Earth as Heauen made high.

In all your houses such a match was neuer,
Heauen comes and woes and weddeth Earth for euer.

You neuer saw what now you see is done,
A Pregnant Moone, a Sublunary Sunne.

You neuer saw that light which shines so farre,
Veil'd in a Stall, revealed by a Starre.

Alter the Motto in your *Almanakes*,
For now your anciently-said saw mistakes.

† *A wiseman ruler ore the Stars shall be,*
The wisemen now rul'd by a Starre we see:

Who from the rising of the Sunne are prest
To see the Sunne arising in the West.

Come noble * *Persians* now learne to adore
A greater Sunne, then that you did before:

A Sunne which th' other made, and to him lends
That light which he vnto the world extends.

1 A sunne which once commanded yours to stay
His restlesse race, and to produce the day.

2 And at another time enforc'd his shade
To turne full ten degrees quite retrograde:

3 And who shall shortly so ecclips his light,
That all the world at noone shall put on night.

When Earths vast globe in sable darknesse shall
Attend as Mourners at his Funerall:

Then shall the learned † *Areopagite*

Crie out, amazed at the vncouth sight,

† *Sapiens domi-
nabitur astris*

* The wise mē
held two Per-
sians. The Per-
sians of old
worshipped
the Sunne.
y Iosh. 10. 12.

z I sai. 38. 8.

a Luk. 23. 44.
45.

† *Dionysius are-
opagita, cuius
illa vox celebra-
tur, aut Deus
naturā patitur
aut mundi ma-
china dissolue-
tur.*

The blessed Birth-day

Either the God of Natures suffers wrong,
Or the worlds frame shall be dissolu'd ere long.
Boue all your Stars adore this rising Sun,
And if the Spheres make musicke as they run,
Be sure no better straine then this can be
The sweet Faburthen to their Melodie,

Glory to God on high, on Earth be Peace,

And let good willt'wards Christians neuer cease.

Behold the *Lambe* of God, the *Lambe* and God,
Who maketh those things euen which earst were

† *Three Substances, two Natures, Person one,* (odd.

The sacred Godhead chiete expression.

As in the euer blessed *Trinitie*,

One holy Nature is in Persons three,

So in one Sonne who flesh for vs did take,

Two Natures, Gods and ours, one Person make.

Three Persons there one substance doe possesse,

One Person here enioies three substances.

O blessed blood! O sacred Vnion,

That joineth three in two, and two in one!

Three substances in Natures two agree,

These two in one, This One, one, two, and three.

* By vertue of an Vnion Personall,

But not of Persons: Neither naturall,

Although of Natures, but substantiall

Because of substances, vnited so

That neither their owne properties foregoe:

But such a freindlie interchange they make,

That each with other doth in speech partake,

And what is said of God, the same of man

(Sith God and man are one) affirme we can:

And

The substance
of the soule, of
the Bodie and
the diuine
substance.

The Personall
Vnion.

Vnion Personall
is not:
Personarum
vnio naturalis
sed non
naturalis quia
supernaturalis.
communicatio
diomatum.

The blessed Birth-day.

15

And what of man said properly may be,
The same likewise of God affirme may we.
Thus doe we say (and what we say is true)
That God did die and man did death subdue.

God died, because the Person who did die
Was not meere man, but God eternallie:

And man subdued death, because the same
Christ God and man both died and ouercame.

^b So by his bloud a Church God purchased
Vnto himselfe: what bloud hath God to shed?

^c So was the Lord of glory Crucifide,
When Christ the Lord of glory for vs dy'de.

^d So sins of men the Sonne of man forgiues,

^e Which who can doe, saue God who sin-lesse liues.

Thesespeeches in the *Abstract* disagree,
In sense compounded well accorded be.

Lord what is man that only for his sake

Th' Almighty should such strange exchanges make?

* What higher is then God, then Earth more base?

Yet so farre God vouchsafeth Earth to grace,

So humbly God doth vnto Earth descend,

So largelie God doth cause Earth to extend,

So neerly God, Earth to himselfe vniteth,

So firme a league t'wixt him and it he plighteth

That what God doth that Earth is said to doe,

And what Earth suffers God doth suffer too.

† Man know thou art but earth, Pride therefore hate:

Man, thou art join'd to God, be not ingrate:

But sing to him by whom advanc'd thou art.

With lofty voice but with an humble Heart,

Glory to God on high, on Earth be Peace,

And let good will t'wards Christians neuer cease.

Lord

^b Act 20.28.

^c 1. Cor. 2.8.

^d Mark. 9.6.

^e Mark. 2.11.

* Videatur D.
Bernard In
vigil.
Nat. Ser. 1.

† aduertere o homo
quia limus es &
ne sis superbus,
quia Deo con-
iunctus es, & ne
sis ingratus.
Bern. ubi sup.

The blessed Birth-day.

Christ his
great humilia-
tion in be-
coming
man.

*Lord what is man that only for his sake,
Th' Almighty should such strange exchanges make?
Eternity an Infant is become,
The strength of Israel weak, that word is dumb.
He whom the Heauen of Heauens cannot containe
In narrow bowels doth impent remaine:
Borne is he in a base vnworthy stall,
Who vs advanceth to Heauens glorious Hall:
He who doth all things fit, fits not a Crach,
Heauen vnto Earth, God vnto man doth match.
He who doth fillie man like Angels make
An homely lodging with poore Beasts doth take:
The worlds Creator and Commaunder great
An Inne for loue or mony cannot get,
But from fit lodging they doe him expell,
Who with a word can lodge them all in hell.
He cries to whom all hearts for help doe call,
He cannot help himselfe who helpeth all.
Euen He from whom th' Angels their knowledge
His right hand from his left cannot discerne: (learn,
f who all things by his word vpholds, euen he
By Womans feeble hand vpheld must be
For feare of falling. And th' Almighty one
Without his Creature cannot stand alone.
The Way as yet the way to none can shew,
The Truth not yet can truth from falshood know.
Th' Immortall putteth on Mortalitie
The euerlasting Life begins to die,
That by his Birth he may that debt defray,
Which Man did owe, but none saue God could pay.
The soules Physirian is to Death giuen ouer,
That so the Sin-sick Patient may recover.*

f Heb. i. 3.

A desp'rate cure for desp'rate maladie:
The head must off or the whole body die.
 Who is mans head but God? But ö! How can
 God die? God may, if he become a Man.
 God is become a man subject to death,
 A subject which the Conquerour conquereth.
 g *Because the Children were of flesh compos'd;*
 h *Their Father would be in that flesh inclos'd,*
 That so by Death he might o'recome that euill,
 Which had the power of Death, that is the Diuell.
 The Angels Nature he refus'd to take,
 But man of *Abrahams* seed himselfe would make.
 That in our Nature he might him subdue,
 Who first our feeble Nature ouerthrew:
 That man on Sathan might avenge mans wrong,
 And them redeeme whom he held Captiue long:
 For greater is the glory and the merit,
 When feeble flesh o'recomes a potent spirit.
 God is become a Man. The ioyful'st newes
 That euer was or shal be: Yet ensues
 No alteration neither diminution,
 No losse, no mixture here, much lesse confusion.
 † Becomming what he was not, he remaines
 That which he euer was. The manhood gaines,
 The Godhead looseth not.* To me he giues
 Himselfe, and yet his owne he euer liues.
 That which he was he is, yet once was not
 That which he is. A Nature he hath got
 More then he had, and yet he still retaines
 That which he had. † And having both, remaines
 But one: And though he take one Nature more,
 Yet is he but one Person as before.

C

God

g Heb. 2. 14.
 h Christ ca-
 ed the eu-
 lasting Fath-
 Mai. 9. 6.
 Heb. 2. 26.

Christ by his
 humiliation
 loseth nothing
 of his Glory

† Ille mater quæ
 semper erat
 quod non erat
 esse Incipiens
 Prudentius P
 ebamach.
 * mihi contulit
 et sibi mansit
 Prudentius i
 † Hinc illud
 etiam Enigm
 Sum quod erat
 nec erat quod
 sum nunc, de
 cor utrumque
 Ignoras nisi
 me parte ab-
 traheas.

The blessed Birth-day.

God he was still, not Man vntill this tide,
Hence forth both God and Man he doth abide.

A time there was when man he was not showne,
But when he was not God no time was knowne.

* *God before time, and in times fulnesse Christ,*
Remaineth still the greatest and the high'st.

† *The word made Flesh, the word remaineth still,*
Nor is it emptied though the Flesh it fill.

Nor doth he of his highnesse ought abate,
Though humbly he descend to our estate:

But stooping to advance vs who before
Were low, himselfe is nothing yet the lower.

And though for Man made Sonne of Man he be,
Yet still the Sonne of God remaineth he.

The Godhead so the Manhood doth possesse,
That for the Man God nothing is the lesse.

A lower state of Son-ship he doth choose,
And yet his former Son-ship doth not loose.

* And thus two sundry wayes he is a Sonne,
As God, as Man, yet not two Sonnes but one.

One way the Sonne of God, Sonne of his Mother
Another way: Both wayes one, not another.

† His glory not cast off but lay'd aside,
To Earth he come, yet doth in Heauen abide.

Euen so some Prince or Lord of great repute,
Leaues off his owne, puts on a Servants sute,

Who though a servile habite him invest,
Yet is not of his honour dispossess.

That golden Eye which gilds the world with day,
Reaching to Earth yet still in Heauen doth stay:

So doth the Sonne of God to Vs arriue
On Earth, and yet with God in Heauen doth liue.

And

Ante vllum
pus Deus
in tempo-
Christus.
erbum
ope caro
tum non
titit esse
d fuerat
bum carnis
glutinat
m. Bruden-
s ubi supr.
son alter ex
re, alter ex
tre, sed a-
r ex patre,
ter ex ma-
Eucherius.
n. 2. de Nat.
homo sic
eus es ut
o sis alter
alter.
osper de
ouident. In
risto est
do xj a dlo
tud & ali-
non alius
alias. Bu-
nus.
Venit in
undum, non
posita sed
posita ma-
state. Af-
umpra est
umanitas,
on consump-
o diuinitas:
ucherius v-
i supr.

And as my speech arriveth vnto thee,
Whose Eare receaues it, yet remaines with me:
So did the Fathers Word to me attaine,
And with the Father vnremou'd remaine.

Or as mine Arme extended doth abide,
With ioynts and sinnews to my shoulder tide:
So reacht the Lord his^h Arme to me in loue,
Yet from himselfe he did it not remoue.

What honour should we yeeld to him who thus,
Was pleas'd t' embase himselfe to honour vs?
Can we doe lesse then in our best tun'd layes
With blessed Angels sing vnto his praise?

*Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.*

Thus Greatnesse little to become was pleas'd,
Yet to continue Great he neuer ceas'd:
Thus Heauens high King swath'd in a Cratch doth
Yet loofeth nothing of his Majestie. (lie,

He who the glorious Angels did create,
Becomes aⁱ Worme yet keeps his owne estate.

God had his lowlinesse enough commended,
Had he but to an Angels state descended.

For twixt an Angel and a Worine, more ods
Is not, then twixt an Angels state and Gods.

* Had he not dain'd himselfe to humble thus,
What good had all his greatnesse done to Vs?

† Great cause haue we t' embrace humility,
Sith God himselfe embraced vs thereby.

When Greatnesse vengeance for our sinns did crane,
Humilitie it was that did vs saue.

When Majestie and Iustice 'gainst vs stood,
Then Mercy fought, Humilitie wrought our good.

h Isai. 53.1.
Vid. Supr.
Pag.

† Psal. 22.6.

* Nihil pro-
fuisse subli-
mitas nisi ad
fuisse humi-
litas Hein-
rich in Theo-
phan.

† Christ his
humiliation
should teach
vs humilitie.

The blessed Birth-day.

When we to Hell were false, then God did daine
To stoop to Earth to raise vs vp againe.

Neuer had man from Earth to Heauen attain'd,
Had God to stoop to Earth from Heauen disdain'd.

Vide o homo * Learne of thy Lord, proud man, humble to be,

quid pro te Who read this humble Lecture vnto thee.

actus est De- Ere he could read or speake: His Incarnation

Doctrinam Was his first Lecture of Humiliation.

humilitatis When being God he stooped to be Man,

agnosce nondū Whence greater Glory at the last he wan:

loquentie Do- When as his Father did him so advance,

ctore. August. And so his name about all names enhance.

de Temp. That at the name of Iesus every knee

Ter. 2. In Heauen, on Earth, in Hell should bended be.

What can man loose by his Humility,

Since God himselfe advanced was thereby?

That meeknesse which at first his Birth did preach

His words, his deeds throughout his Life did teach.

Mat. 11. 21. Learne yee of Me (saith He) for I am meeke:

The commē- What better thing then Learning can we seeke?

dation of hu- Then Christ, what better teacher can there be?

milicie with What better lesson then Humilitie?

exhortation Who would not, that can good from ill discern,

sherevnto. Of the best Teacher the best lesson learne!

By the same Paces we to God must tend,

By which his Sonne did vnto Vs descend.

Mat. 23. 5. Behold thy King comes meeke to thee, wilt thou

Come proud vnto thy King? will he allow

In thee who art with mortall Clay invested,

What in his glorious Angels he detested?

Pride them from Heauen and glory did eject,

Humilitie to Heauen must vs erect.

With

The blessed Birth-day.

21

With God, who highnesse is it selfe, more high
Nothing is held then low Humilitie.

In Gods esteeme much rather is allow'd,
An humble sinner then a iust man proud.

* *Melior est
peccator hu-
milis quam
iustus super-
bus. Augustin
de Temp: ser.*

44.

Is not God high? yet he who will attaine
Vnto his highnesse, lowly must remaine.

Erect thy selfe, he doth from thee retire:

Deject thy selfe, thou doest to him aspire.

For when he sees thy stooping to deject thee,

Himselfe stoopes downe more highly to erect thee.

The Proud a farre off he beholds to scorne them,

The Humble he regards with grace t' adorne them.

Sweet Sauour by thy lowlinesse thou showest,

The best Ambition is who shall be lowest.

What more becomes a Christian, then the same

To be to Christ, which Christ for him became?

What grieues the blessed Spirits who seek our blisse,

What more doth glad the Fiends our foes, then this

To see a lowly God, a lowly Man,

An humble Christ, and a proud Christian?

Thus God is one become o man, with thee,

That thou againe at one with God might'st be.

Thus is th' *Abyssus* fild, the *Chasma* clos'd,

Which twixt our God and Vs sinne interpos'd.

This heⁿ *in whom all fulnesse dwels*, hath done,

Who being both himselfe^o *hath made both one.*

n Col. 1.9.

o Ephes. 2.

14.

We could not come to him, to vs he came,

Euen what we are that he himselfe became;

Saue only sinne, which he came to abolish,

p And that *partition-wall* quite to demolish,

p Ephes. V.

sup.

Which severed God and Vs. Now ioyne we may,

Man vnto God by man hath found a way.

The blessed Birth-day

The Patient could not to the Phyſitian goe,
The kind Phyſitian comes to him: And ſo
Vpon himſelfe he our diſeaſe deriues,
That from himſelfe and vs both he it driues.

*Lord what is man, that only for his ſake,
Th' Almighty ſhould ſuch ſtrange exchanges make?
Th' Angels themſelues ſuch loue conſidering,
In ioyfull admiration doe ſing,*

*Glory to God on high, on Earth be Peace,
And let good will t'wards Chriſtians neuer ceaſe.*

Once God of *Adam* in deriſion ſaid,

Gen. 3. 21. q *Behold the man like one of vs is made;*

The ſonnes of *Adam* now of God may ſay,
Behold he's made like one of vs to day,
Not only like to vs but euen the ſame:

All that belongs to this our mortall frame
He tooke, ſaue that which made it mortall, ſinne,
Wer't not for which, man had immortall beene.

Iſai. 53. 4. Yea ſinne it ſelfe he tooke (*as truth doth ſay*)
But tooke it only to take it away.

Rom. 8. 3. 4. f *Similitude of ſinfull fleſh araies*
His Godhead, ſo ſinne in the fleſh he ſlaies.
Similitude of ſinfull fleſh he takes,
But yet in taking it this difference makes,

Accepit car- i The Fleſh he takes in truth, with fleſh indu'de,
nis veritatem The ſinne he takes but in Similitude.

non ſimilitudi- The fleſh he takes is ours, but ſo he takes it
nem, accepit
peccati ſimi- As that his owne, and cleane from ſinne he makes it.

itudinem non The ſinne he takes is ours, and not his owne,
veritatem, For ſinne in him ſaue ours was neuer knowne:

The fleſh he takes for euer to enioy it,
The ſinne he takes but onlie to deſtroy it.

He

The blessed Birth-day.

23

He knew no sinne, yet sinne was made, that we,
The righteousness of God in him might be.
Both what he made and made not he did take,
Flesh, which he made: sin which he nere did make:
That which he neuer made and doth detest,
He would be made for vs to make vs blest.

Lord what is man that only for his sake,
Th' Almighty should such strange exchanges make?
The royallest exchange for vs was this,
When God chang'd his for ours, we ours for his.
When that man might be freed, God would be sold,
When for our brasse he gaue in change his gold:

When with his royall robes vs to adorne,
To take on him our rags he did not scorne.
O royall change for vs, ô blessed Burse,
Where man the blessing gaines, God takes the curse!
Cease we not then with blessed spirits to sing
An holy Anthem to our heavenly King,

Glory to God on high, on Earth be Peace,

And let good will t'wards Christians neuer cease.

Proud Carnall reason, strike the swelling sailes
Of humane wisdom which here nought availes:
Vnder the lee of true religion fall,
In this aduventure † Faith doth all in all.

Great is this Myserie of Godlinesse,
Transcending mans dwarf-wit.* Who can expresse,
Who can conceaue how Earth should heauen inuest,
How God in flesh should be made manifest?
How Iustice should in sweet coniunction
With Mercie meet in the same action:
How the same Person God and man should be,
Yet neither Nature loose his propertie:

How

2. Cor. 5.
21.

† These my-
ries cannot
comprehen-
ded by reas-
they must be
apprehended
by Faith.

u 1. Tim. 3.
16.

* Hoc myste-
rium miraculi
plenum est,
scitè & rite
Bernard. Vni-
idemq; opus mi-
sericordia &
iustitia: una
eademq; Per-
sona Deus &
homo. Vna ea-
demq; femin-
mater & vir-
go: Vnus idem-
q; filius
amator & a-
mator
vnus idemq;
Christus nobis
& iudex &
advocatus.

The blessed Birth-day.

How the same Sonne should Father haue & mother,
 And yet be said to haue nor one nor other:
 How the same woman trulie may be said
 At once to be a mother and a maid:
 How mothers milk into he: breasts should come,
 Who nere receau'd mans seed within her womb:
 How God from heauen should come to joine with clay,
 Yet God with God in heauen should euer stay.
 The heathen wifards, though they did avow
 Men to be Gods, yet neuer would allow
 God to be man, supposing God would scorne
 In a poore mortall vessell to be borne;
 (And reason sure will say: As eas'lie can
 Man become God as God become a man)
 Yea they who best iudg'd of the Deitie
 Would soon'ft of all deride this myserie:
 That he who immortalitie possesses
 Would become mortall: He who others blesses
 And is most blest himselfe, would be a * *Curse*,
 (For who would change a good estate for worse)
 That he who Thunders in the Clouds on high,
 Become an Infant, in a Cratch should crie:
 That Heauens Lord Paramount should thus be-
 A subject, and possesse a servants roome: (come)
 That the Law-giuer, who from Law is free,
 x made vnder x *An vnderling vnto the Law should be:*
 the Law.
 Gal. 4. 4.
 And this not for his friends but euen for those,
 Who of his friends became his mortall foes,
 That so they might for euer friends remaine,
 Though by their friendship he can neuer gaine
 The least of that it cost him to procure it,
 And in such fraile ones firmly to ensure it.

(Sith

(Sith 'tis against the rules of Policie
To trust a reconciled Enemie)
Yet all this, wretched man to blisse to bring,
He hath perform'd. Then cease we not to sing
*Glory to God on high, on Earth be Peace,
And let good willt'wards Christians neuer cease.*

Come Faith and fathome the profundities
Of these so secret sacred mysteries:
The line of Reason is too short to sound
This Sea, which neither bottome hath nor bound.

† All learning here is pos'd, all witt to seeke:
Doctors and Dunces here are learn'd alike.

The wisest here no wiser are then fooles:

* *Christ in a Stall was borne not in the Schooles:*

His Birth by th' Angel was not first made knowne,
To Scribes and Rabbies, but to Shepherds showne;
People who in simplicitie did liue:

Dispute they could not, but they could beleue.

Vnto this feast which was for all men fitted,

The Wisemen were the last that were admitted:

Who humbly did fall downe when they were come

Their humane wisdom they did leaue at home;

And this their great Inviter more contented,

Then all the pretious presents they presented:

For Wisdom doth her feast for none prepare,

Saue those who of their owne first emptie are:

Those she doth fill: but such as filled come

With their owne Wisdom, she sends empty home.

Come we with them, and let Faith come with vs,

Which doth beleene, adore, and not discusse.

A better present to our heauenly King

Then Gold, then Myrbe, then Frankinsence we bring:

D

All

† Hic human
cessat ratio,
hic stacessit
acies intellect
us nostri: hic
docti pariter
indoctiq; con-
tuntur.
Heu sum ho. i.
Theophan.
† Christus non
in Academia
natus est sed
in stabulo.
ibid.

All which Faith offers when it doth belecue
 The deed, and to the doer praise doth giue,
 For that whereof it can no reason render.
 The true beleueer is the best commender
 Of Gods all wondrous works, most glory bringing,
 When with the blessed spirits he fals a singing.

*Glory to God on high, on Earth be Peace,
 And let good will t'wards Christians neuer cease.*

† *Demus De-* Grant we that God can something doe, which man
um aliquid Can neuer reach with reasons narrow span:
posse, cuius nos * Could man of all the actions God can doe,
rationem red- The reason render, he might doe them too.
dere non pos- (For none Omniscient can be but one,
sumus. Au- Who also is Omnipotent alone.)
gustin. And could man doe Gods actions, man should be
** Si potest ho-* Omnipotent, and God, as well as he.
mo intelligere Gods works to vs apparent are, the way
diuina, potest Whereby he works, clos'd in himselfe doth stay:
& facere. So doth some skilfull Artizan reueale
Nam intelli- His Maister-peece, but doth his skill conceale:
gere est quasi So God his works doth vnto mortals show,
e vestigio sub- But how he works, he doth not let them know:
sequi. Lactant. Least if they knew both Art and worke, they might
Instituit. The Art, the worke, the worker basely flight.
1.7.6.2. Those works doe quickly starue their estimation,
 Which are not fed and fil'd with admiration.
 Praise is but cold which from a tongue is sent,
 Not warm'd with wonder and astonishment:
 But when we stand amazed at the deed,
 Best praise vnto the doer doth proceed
 From wondring silence. Then at last we straine
 Our tongues to sing out some Angellike vaine.

Glory

The blessed Birth-day.

27

*Glory to God on high, on earth be Peace,
And let good will t'wards Christians neuer cease.*

Avaunt then saucie Curiositie,
Dangerous it is into this Arke to prie.
God soonest doth his mysteries impart,
Vnto the humble and beleeuing heart.

*Against Cur
osity.*

* The humble suter soonest shall obtaine,
That which the curious searcher seeks in vaine:

* *Inueniet pi
us pulsator
quod curiosus
indagator non
poterit. Bern.
in Cant. ser.
26.*

† Let him who diues into Gods secrecie,
Dread overwhelming by his Majestie.
Here nothing doth sound knowledg more advance,
Nor is more learn'd then humble Ignorance.

† *Qui scrutato
tor est Maie
statis, opprime
tur a gloria*

Will *Adams Imps* nere from this itch be quitted,
Of craving to know more then is permitted?
What fool'd their Father out of all his store
Of wisdome, but this lusting after more?
While he would wiser be then he was made,
He lost the substance catching at the shade;
Y et will not his bold issue warned be,
But still are tasting the forbidden Tree.
As if a blind man sought his sight to finde,
By the same meanes which made his Father blind:
Cease then to argue, or if you dispute,
Let Faith be moderator, reason mute.

'Twere hard for me, and many a silly man,
Wer't Art, and Witt that made a Christian,
Not Faith, and Hope, and Charity. Those three
As well in simple, as in wise may be.

* *Blest be Gods wisdome who doth mans exclude
In heavenly matters.* Here the raw and rude
May with the wisest walke. The wisest man
Can but beleue, and so the simplest can.

* *Benedicta
sit diuina sa
pientia, quæ in
negotio salutis
humanam pe
nitentiam exclu
dit. Hieronimus ubi
supr.*

D 2

Yea

The blessed Birth-day.

Yea sometimes sooner then the wiser doe,
 Who carnall wisdome trusting too much to,
 Runne mad with reason, and then furiously,
 Doe cut the knott they know not to vntie.
 Tis well that God this wondrous worke hath done,
 Whereby to Vs is brought Saluation:
 Sufficeth that the matter is reveal'd,
 Although the manner be from vs conceal'd:
 Tis well the benefit doth ours remaine,
 Though to the secret we can not attaine:
 Tis faire our King into his Court doth take vs,
 Though of his Counsell he refuse to make vs.
 Each Saint may say, such honour is for me
 Too high. Yet all his Saints so honoured be.
 Then let his praise still in their mouthes be found,
 And let them with his royall Guard resound.

*Glory to God on high, on Earth be Peace,
 And let good will & wards Christians neuer cease.*

O blest be God who giues Faith to supply,
 That which for Reasons reach is farre too high:
 Which man aboue himselfe to mount doth teach,
 Reaching to what surmounteth humane reach.
 Whereby a Christian doth excell the rest
 Of Men, as farre as Man excels a beast.
 Saies God the word: Faith doubts not of the deed,
 How farre so ere it doth mans fence exceed:
Christs generation cannot be declar'd,
 Beleeu'd it can be. Nothing is too hard
 For Faith. Where witt and language both doe faile,
 To thinke, to speake, Faith coms and doth prevaile.
 What Art by arguing cannot comprehend,
 Faith by beleeuing soone doth apprehend.

Things

Hall, B.
 on. Medi-

the Powre
 of praise of
 th.

ai. 53. 19
 uatres gene.
 tio Christi
 arant non
 rest Credi
 rest, & ubi
 uqua deficit,
 ides proficit.
 aximus ubi
 ipr.

Things whereof 'tis impossible to giue
 A reason, Faith doth easily belecue.
 Faith made the Man-vntouched Virgins wombe,
 To swell, and milke vnto her breasts to come.
 Had she not first by Faith the word receau'd
 Into her soule, her wombe had beene bereau'd,
 Of that preferment to conceaue the Word,
 Which to the world Saluation doth afford.
 Faith made the Virgin pregnant, Faith must make,
 The Christian Christ into his soule to take:
 As she by Faith conceaued him, so He
 By Faith in Christians still conceau'd must be.
*Faith to Saluation's a compendious way,
 Wisdome to Faith an obstacle and stay.
 Not many, nor mighty God doth chuse,
 Nor any that hath Faith he doth refuse.*
 O let me wise vnto Saluation be!
 Lord, giue me Faith, take Witt who will for me!
 All things in God doe humane witt transcend,
 But nothing Faith. Where humane Witt doth end,
 Let Faith supply. What only God can doe,
 Faith only can beleue and reach vnto.
 The things which God hath done for vs to day,
 Conceau we cannot, but beleue we may.
 And if we doe beleue, let's not dispute,
 But speake our Faith in accents which doe sute
 Vnto the message which one Angel bringing,
 Immediately a multitude are singing.
*Glory to God on high, on Earth be Peace,
 And let goodwill t'wards Christians neuer cease.*
 Into this myst'rie they to looke desire,
 And looking doe not argue but admire.

*Ipsa coruscans
 ris monitis
 cra virgo m
 nistri Credi-
 dit, atq; ideo
 concepit cre-
 dula Christu-
 um: credentes
 nam Christus
 adit, dubito
 bile pectus su-
 ritubante fide
 vacuo contem-
 nit honore
 Prudentius
 Apotheos:
 Compendium
 salutis est fide-
 des, Fidei ob-
 staculum sap-
 entia. Heiusu-
 us.*

*1. Cor. 1. 26
 Omnia in Deo
 supra rationem
 nihil supra
 dem.*

*Quicquid
 tus Deus pote-
 facere, sola
 des potest cr-
 dere. Heiusu-
 ut supr.*

1. Pet. 1. 12

The blessed Birth-day.

Solemnizing the Day whose like before
 They neuer saw, they neuer shall see more.
 An holy, happy day, a day of dayes,
 Greater then any day, whole radiant rayes
 Had they not shin'd and brought this blessed light,
 The world had laine drown'd in eternall night.
 Better for vs, vile Wretches, it had beene,
 T' haue seene no daies, thē this day not t' haue seene.

*liores sunt
in quibus
eternam
am renasci-
quam illi
uibus ad
tempora
creamur: si-
dem maio-
sum bona
rie quam
ure. Eu-
rius ho. 2.
paschate
an. 12. 46.*

O Day of dayes which in due estimation,
 Excels the first dayes of the worlds Creation!
 Not all the works which those six daies brought forth
 Can equallize this one daies works for worth.
 Then, out of darknesse God did light disclose
 Now he himselfe is come a light that those
 Who sate in darknesse and death's dreery shade,
 Might find the way that vnto life is made.
 Then did he o're the Earth the Heauens extend:
 Now Heauen it selfe vouchsafeth to descend,
 And kisse the Earth and kindly to embrace it,
 And with it selfe 'boue highest heighth to place it.
 Then after his owne Image God did frame
 The last of Creatures whom he Man did name:
 Now after mans owne Image he doth make
 Himselfe, and our Similitude doth take.
 Himselfe is made that which he made, that he
 Might what he made from finall marring free.
 All things of nothing then he made, but here
 We are new made who worsethen nothing were.
 He spake the Word, and all things were made then,
John. 1. 14. Now is the word made flesh and dwels with men.
 That men made spirit who were but flesh before,
1. Cor. 6. 7. With him one spirit might be for evermore:

The

The blessed Birth-day.

31

The Angels shouted at the worlds Creation,
More joyfully they sing for th' Incarnation.

Iob. 38. 7.

*Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.*

The Diuine Nature our fraile Nature takes,
And of his Nature vs partakers makes.

2. Pet. 1. 4.

God of a Virgin pure is borne, thereby
To purge mans foule impure nativitie.

The Bread of Life is in a Manger lay'd,
That Man (become a beast because he stray'd
From his Creator, now by grace restor'd
T' a better state then nature could afford)

Might with this heavenly Provender be fed:

Come Man and eat of this most blessed Bread;

(Bread, which did more then all the worlds worth cost,
And gather vp the crums that none be lost:

One crum of this doth farre that Feast surpasse,

Which by th' *Assyrian Monarch* once made was:

Hest. 1. 3.

Come nere so many none shall hungrie rise,

This only loafe all commers shall suffice.

The *Manna* of Eternall mercie fals

In full abundance, and for gatherers cals:

That man with food of Angels may be fed,

And vnto life Eternall nourished:

Come yee that hunger, gather vp this Man,

Which who so eates againe nere hunger can,

Yet hungers still. More hunger doth arise

From this sweet food the more it satisfies.

And let not him that feedeth feare or think,

That to his bread and food he shall want drink:

He who is food our hunger to expell,

Is against thirst an euer-springing well:

There

The blessed Birth-day

There goes & flowes from this celestiall Mountaine,
Bread against hunger and against thirst a Fountaine.
Drink of this Fountaine which who so once tasteth
Shall neuer thirst. This Fountaine neuer wasteth:

But is to them who drink a water springing
To life Eternall, and them thither bringing.
A double vertue this one Fountaine hath,

It quencheth thirst, and also is a Bath
To wash and clense vs from our sins pollution,
That so our filth may not be our confusion.

Come, euerie *Naaman*, and here bath, thereby
To wash away thy soules foule leprosie:
And being made cleane beware thou sinne no more,
Least worse ensue then that which went before:

But with the thankfull leaper turne againe,
And with thy clenser euer more remaine:
Rendring him thanks and singing forth his praise,
Ioyning with th' Angels in their heavenly layes,

Glory to God on high, on Earth be Peace,

And let good will t'wards Christians neuer cease.

To day wars end, and Peace begins: To day
Wandring doth cease; for we haue found the way:
Falshood's remou'd; for Truth to light is brought,
Death perisheth, for life to day is wrought.

Now life begins to liue. To liue said I,
Nay rather now life doth begin to die:
God who is life, mans life did therefore take,
That he a way to his owne death might make.
Vnlesse he man become he cannot die,
Unlesse he die, we die Eternally.

Rather then we should suffer endlesse paine,
He would be borne of purpose to be flaine.

Thinke

John. 4.

Zacchar. 13. 1

Christ our
Peace.

Ephes. 2. 14.

The way.

The truth.

The life.

John. 14. 16.

Think not that Christ did then begin to suffer
 When Iudas sold him, and the Iewes did offer
 To apprehend him. He did then begin
 To make his soule a sacrifice for sinne
 When he took bodie. He began to die
 Then, when assuming our mortalitie
 He made himselfe one able to be slaine.
 To put on man is but to put on paine.
 His death was at his Birth, he then began
 To die, when he begun to put on man:
 This flowre ere it sprang forth began to fade,
 Thus was his Crosse before his cradle made:
 The drops of blood which at his death he shed
 Were but his Infant-drops of teares dy'd red.
 His swathing cloathes did with that linnen meet,
 Whereof good *Ioseph* made his winding sheet.
 His blood was as a Salve bespred thereon,
 This Plaister cures our soules corruption.

Christs pa
 on began
 his incarna
 on.
 Isai. 53.10

Behold how he a tender Infant cries,
 Who wipes all teares from true repentant eyes!
 O let vs of this Infant learne to weepe,
 That from Eternall teares he may vs keepe!
 Restore o man the groneing which he lent,
 Restore the teares which he for thee hath spent.
 Consider how much thou to him dost owe,
 Who would for thee a double suffring know,
 Suffring for thee who wert a wretch forelorne
 Worst at his death, but first in being borne.
 What should not we suffer for him, who thus
 Hath from Eternall suffrings freed vs?
 Who therefore wept for vs that we might sing,
 With holy Angelsto our heauenly King.

E

Glory

The blessed Birth-day.

*Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.*

What is for mans saluation left vndone,
Sith God to vs hath sent his only Sonne?
That euer deerelie loued Sonne of his,
In whom alone the Father pleased is.
A Sonne who by his comming doth restore
All that our Father *Adam* lost, and more.
This Sonne of God made Sonne of man we see,
That Sonnes of men made Sonnes of God might be.
High is made low, and honour is embas'de
That so the base to honour may be rais'd:
Fulnesse growes emprie emptinesse to fill,
And wisdom childish to giue children skill.
Freedom it selfe doth bondage vndertake
T'enfranchise those whom sin did bondslaues make:
The Roabe of righteousness is naked borne,
The naked with his righteous Roabes t'adorne:
Strength is made low, & weaknesse strength hath found,
The richest poore, that beggars might abound
In the best riches, and life learns to die
That so the dead may liue Eternallie:
*Lord what is man that only for his sake,
Th' Almighty should such strange exchanges make?
What can poore mortals in requitall bring?
Nothing. Yet with Heauens Quiristers wee'l sing,
Glory to God on high, on Earth be Peace,
And let good will t'wards Christians neuer cease.*

FINIS.



On this present worke.

WHen every common writer that but dares
Preferre his pen to waite on the affaires
Of vertues Clients, gets himselfe a name,
And reputation by that courteous fame

He giues to others: and what he bestowes
On their iust merits, thankfully ore-flowes
To his owne praise; Then, what may you expect?
(Graue oracle of witt) that doe select
No lesse a Theame then Gods nativity,
To be the subiect of your History:

Baies is too meane a garland to empale
Such sacred temples: mortall praise too fraile
To sound such worth: Earth nothing hath to even
Such merits, but must owe your paye to Heaven.
Where for a Lawrell, you shall haue a Crowne,
And everlasting glory for renowne.

Advertisement to the Readers.

Hence all prophane! ther's nothing here,
That can delight a wicked eare:
No wanton flashes, to make sin
Seeme sweet to him that ioyes therein:

No loose conceits, to flatter vice,
And make Hell thought a Paradise:
All that is here, is pure and high,
And locked up in mystery;
Nor can be rightly understood,
But of such only as be good.

H. B. ex A.A.A.M.



HOLY RAPTURES IN CONTEMPLATING

SOME OF THE MOST OB-
SERVABLE ADVINCTS
ABOUT OUR SAVIOURS
NATIVITIE.

I.

*The season of the Teare wherein our Saviour was Borne,
namely in the Winter-solstice or Sun-steade.*

Now seemes the Sunnes vnwearied Waggonere,
Who every day surrounds the Earthly Sphere,
To Make a stand, and breath his restlesse teames,
Which through the World convey his golden
Nor doth the Day to our appearance seeme (beames,
As yet his captiue minutes to redeeme
From the prevailing Night, but doth begin
To steale thereon and some advantage win.
Henceforth the night shall loose, the day shall gaine,
Nor will the Sister long in debt remaine

A discription
of the Winter
solstice.

E 2

Vnto

Unto her Brother, but will surely pay
 Some part of what she borrowed every day;
 Till both be euen. This season of the Yeare,
Did our Eternall Sunne chuse to appeare
 In our *Horizon*, our Day to restore,
 Which sinnes incroaching Night abridg'd before.
 In Summers *Æquinoctial* conceau'd,
 In Winter-sun-stead borne; We were bereau'd
 Of glad some Day inuelp'd in sad Night,
 Till this bright Starre arose and brought vs Light.
 Thus did our Day at his Conception,
 And at his Birth take augmentation.

When such a Light into the world is sent,
 How can the Night but shrink, the Day augment?
 All-haile ô holy, happy, heavenly Day,
 That turn'st our Winter into joyfull May.

And springing makest an eternall Spring,
 Where earst sins Autumne a sad fall did bring:

A Day that makest euerlasting Summer,
 By the approaching of this heavenly commer:

Who did from Heauen to Earth so kindly come,

That Earth in Heauen by Him might haue a roome:

O were it Winter-solstice once with me,
 That this sins night no more increas'd might be!

But that the blessed Day of Reformation,

In me might find a joyfull augmentation.

O Sunne of righteousness, who wouldst appeare,

In shortest, saddest season of the yeare

Who a being *Brightnes* wouldst in *Blackman*'th come,

That by thy coming all might bright become.

Come vnto me, come into me, that I

To righteousness may liue, to sinne may die.

Tis

acceptus e-
 est in
 innocen-
 terno, na-
 in solstitio
 verno. Et in
 ceptione e-
 & in Na-
 tate dies
 epit incre-
 tum, &
 scence vera
 lucis &
 augmen-
 tatione officium.
 gust. de
 ap. Ser. 22.
 de noctis
 in diei
 seunt lu-
 Eucher.

2. De Na-

eb. 1. 3.

Holy Raptures.

49

'Tis *Black-mon'th* still with me because of sinne:
O come that I might bright become within:
Come, that the Night of sinne may shrink in me,
And that the Day of grace encreas'd may be.

II.

The time of his Birth. By Night.

THE Light which shines in darknesse comes by Night, b John 1.
Those that did sit in darknesse to enlight.
What meanes the Day-star in the Night to rise?
To shew that he giues light to blindest eyes.
To shew that he the Worlds Light is, who may
Turne the most gloomy Night to glad some Day.
But why doth Truth that neuer shuns the light,
Come like a Theefe in darknesse of the Night?
To make both commings, first and last, t'agree,
That they (who him expect) should watchfull be.

Aliter de eodem argumento.

W H A T? Is it Night with our *Antipodes*,
That thus by Night the Sunne to vs doth rise?
It should be so. The Sunne though bright he be,
Neuer at once doth the Worlds both sides see:
But our pure Sunne aboue shines and below,
And no *Antipodes* at all doth know.
This Sunne which now at Night doth rise, is he
Who neuer sets, but rising still doth see.

Come glorious Sunne, spread thine illustrious light
On me, who wholly darknesse am, and Night!
My darknesse turne to light, my night to day,
That so eternall darknesse shun I may!

And

And of that blessed Light with thee partake,
Whose luster everlasting Day doth make.

III.

The Place of his Birth. A Stall.

Psal. 49. 20. **M**AN being in honour had not vnderstanding,
But turned Beast from his Creator wandring:
Him to restore and to make man againe,
God to be borne' mongst Beasts doth not disdain.
His Mothers Child-bed Chamber is a Stall,
A Cratch his Cradle, and the Lord of all
For his poore Parent ready to lie downe,
Cannot Command an *Inne* in all the Towne.

There was
no roome for
him in the
ane. Luk.
7.

Vncivile Cittizens, and People vild,
Thus to exclude a Woman great with Child
So neere her time! Had you humanitie,
You would haue shew'd to such more courtesie.
You would for such a one haue found a place,
Thinking it might haue beene your Mothers case:
Rather then she should in a Stall remaine,
Your selues vpon the cold ground should haue laine.
Are there not still such *Innes*, to whom no *Ghuest*,
Lesse welcome is then Christ, who is the best?

Sweet Sauour, I an *Inne-keeper* will be,
The signe shall be my Heart; Come lodge with me.
The damned crue I entertain'd before,
(My roaring finnes) I'll all turne out of dore:
I'll not afford them lodging in a Stall,
Thou shalt haue *Parlor, Chamber, Hall* and all.
The best cheere that I can I will prepare
For thee. And this shall be my cheifest care,

(Because

(Because I know 'tis that which likes thee best)
 That all be neat and cleane for such a Ghuest.
 Thou, who when first thou cam'st would'st in no bed
 Saue a pure Virgins wombe repose thy head;
 Thou who in all thy life lou'd'st puritie,
 And being dead would'st in pure linnen lie.
 Thou who compared Art vnto a Doue,
 The Bird who neatnesse doth and cleannessse loue.
 I know that he who shall thee entertaine,
 Must cheifly care that all be neat and cleane.

Then how can I hope thou wilt lodge with me,
 In whom all things so foule and sordid be?
 Yet come and lodge. For why? I know 'tis true,
 That where thou com'st • thou makest' all things

O thou whose Birth a Stall could stellifie, (new
 With Heauen within, and a bright starre on high,
 That not the best *Star-chamber* of them all,
 For glory could compare with this *Star-stall*.
 O grace me with thy Presence who art able,
 To make a Pallace of th' *Augean Stable*.

e Reuel. 2. 1.
 2. Cor. 5. 17

O thou who had'st things of no better worth,
 Then *Straw* and *Hay* to set thy Chamber forth.
 Where thou wert borne, Be borne in me this Day,
 In me poore wretch who with' red am like *Hay*.

Be borne in me: so shall this *Hay* be made,
 Fresh as the *Rose* and neuer after fade.

Aliter.

A R T thou so humble Lord, thou dost not scorne,
 To be 'mong Oxen, and 'mong Asses borne?
 O scorne not me, who am become (alasse!)
 More brutish, foolish then the Oxe or Ass.

F

For

For they, (poore Beasts!) their owner know, we see,
 But farre more brutish I haue not knowne thee.
 Thou mad'st me first a man, a noble Creature,
 Little inferiour to th' Angellike Nature:
 But I through sinne into a state did throwe
 My selfe then brutish Creatures farre below.
 Be borne in me, that being borne againe
 In thee, a new borne Creature may remaine.

IIII.

*The Publishing of his Birth. First vnto
 Shepherds.*

TO *Shepherds* is his Birth first signified,
 Who by their flocks night watching did abide.
 To shew that the great *Shepherd* now is borne,
 Who no base office for his *Sheepe* will scorne:
 But watching o're his flock doth still remaine,
 And they must watch who will him entertaine.

Come let vs with these joyfull *Shepherds* hie
 Vnto the Cratch, where this sweet *Babe* doth lie;
 That is, his *Church*: This place doth still afford,
 This heavenly Infant swathed in his Word:
 Let vs when there he doth his words impart,
 Lay them vp all with *Marie* in our heart.
 More blest by bearing them she did become,
 Then by her bearing him within her wombe.

O blessed Man who in his heart doth swathe,
 And bind vp sure his Word. For he that hath
 His word hath him. The word it selfe is He,
 Then where his word is, needs himselfe must be.

The

V.

The Publisher of his Birth. A blessed Angel.

A *Glorious Angel* is the Referendarie,
 Who first these tidings vnto men doth carrie.
 An heauenly Herald fittest was to bring,
 Newes of the comming of the heauenly King.
 That Gospel by an Angel first was brought
 To Man, which now by Man to men is taught.
 That Gospel which God now by vs doth teach,
 No glorious Angel is too good to Preach.

g Luk. 2.9.

O let Gods Ministers as they are stil'd,
 Angels, be like the Angels vnde fil'd!
 Let them not with an earthly life defame,
 The reputation of an heauenly name:
 But striue they others to excell so farre,
 As Angels vnto them superior are:
 That whereas others are but men at best,
 They may like Angels shine aboue the rest.
 What is heauens greatest greife, earths greatest euill?

An Angels place possessed by a Diuel.

O let not an vnholly conuersation,
 Fowly belie an holly appellation!
 Holly the function we may well repute,
 Which holly Angels joy to execute:
 Holly he is, the holiest of all,
 Who doth vs to the holly function call.

Holly the message is which we must doe,
 O let the Messengers bee holly too.

Aliter.

H O W glorious is the newes, how full of joy,
 In which God none but Angels will imploy?
 How gladly doe these fierie Posts attend,
 When for mans good their Maker will them send?
 No message they more willingly goe on,
 Then that which tends to mans saluation.
 An Angel first is vnto *Marie* sent,
 T'acquaint her with his heavenly Lords intent:
 Who of all *Maids* made choyce of her, that she
 Should both a *Maiden* and a *Mother* be.
 And that of all her sex God had decreed,
 This woman should bring forth the womans seed.
 Who promis'd was that cursed Head to bruisse,
 Which first the fillie woman did seduce.
 An Angel settles *Iosephs* doubting thought,
 Tels him, the *Holy Ghost* this worke had wrought,
 He need not feare her for his Wife to take,
 Whom God not man, did thus a mother make.
 An Angel bids him into *Egypt* goe,
 To saue his life who first his Birth did shew:
 And when the *Infant-slayer* had breath'd his last,
 An Angel wils him home againe to hast.
 An Angel first this glad some Gospell preaches,
 A few poore *Shepheards* th' *Audience* whom hee
 Nere was such distance in regard of glory, (teaches,
 Betweene a * *Preacher* and his *Auditorie*.
 Why should the greatest Doctor now disdaine,
 To be a Preacher to the simplest Swaine?
 If he who sends vs no respecter be,
 &c. 10. 34. Of Persons (as he saith) then why should we?

Looke

Looke we, when on our message we are bent,
Not vnto whom, but from whom we are sent.

*As welcome vnto heauen is he, that brings
A Shepherds soule, as he that doth a Kings.*

V I.

*i The Celebration of his Birth, by a multitude
of Angels.*

i Luk. 131.

14.

TH E Sermon ended is, the Psalme ensues,
A Psalme that suteth with the joyfull newes.

The subject of the Sermon Preacht by one:

A multitude begins when one hath done.

An Hoast of Heauenly Quiristers doe sing

A joyfull Birth-song to Heauens late-borne King:

And in their song his Prayses doe recount,

Whose Prayse all songs of Angels doth surmount.

There needed but one Angel to impart,

Such nwes to any vnbeleeuing heart.

Good newes doth spread it selfe, flies vnrestrain'd,

And wished rydings soone are entertain'd.

How quickly did this heauenly Sermon sound,

Throughout the world? How many hath it found

To entertaine it with such constancie,

That all Hels rage could not them terrifie?

This long expected newes desir'd so much,

And by so many, when it came was such,

As that one Angel was enough to bring it,

But all the Angels few enough to sing it.

VII.

The Starre conducting the Wise-men.

YOU Which seeke Christ remoue your gazing eyes,
 From the dull Earth, advance them to the skies.
 He who from Heauen did come will not be found,
 By such as seeke him poaring on the ground:
 But while their feet doe tread as in disdain,
 On Earth, their eyes must fixt on heauen remaine.
 Euen while he was in bodie here below,
 No low thing could the way vnto him show:
 They who so long a iourney to him took
 Walking on Earth yet still to heauen did look:
 Who by no Earthly thing conducted are
 To him on Earth but by an heavenly Starre:
 A Starre which to the night no seruice lends,
 Nor on the euer-changing Moone attends.
 But with the Sunne corriualling in light
 Shines more by day then other Stars by night.
 The Poles though in the seas they be not drencht
 Yet is their luster oft by clouds neere quencht.
 This Starre still shining through the heauens doth glide,
 And to that Sunne which neuer sets doth guide;
 While the Astronomers amazed are
 Musing which is the sanne, which is the Starre.
 But this amazement soone remou'd shall be,
 When they no more this radiant Starre shall see:
 Which so long shall before the wisemen runne
 Till he hath brought them to their far-sought sun,
 Then no lesse musing shall possesse mens minde
 That he is vanisht, then that first he shin'de.

-Still

uicund
 istum
 eritis, Ocu-
 ad alra tol-
 is filie lice-
 uisere fon-
 a perennis
 rie
 uidentius
 themer:
 iphan.

still doth a starre to thee, o Lord, conduct
 And thy wise-hearted seekers doth instruct
 Thee so to seeke as that they shall not misse
 To finde thee, and with thee eternall blisse.
 A Starre, which though his Orbe be Earth, and here
 Doth to thy seekers for a time appeare,
 Yet doth from heauen deriue his splendant light
 And vnto heauen his followers lead aright.
 A Starre which doth the Sunne excell so farre
 As doth the Sunne the smallest twinkling Starre.
 That Starre the while it did in heauen abide
 A few (but three) to thee on Earth did guide:
 This Starre, although it shineth here below
 Yet Millions vnto heauen the way doth show:
 And as that Starre appeared not againe
 When it had brought thee where thou didst remaine,
 No more shall this, whose office then is done,
 When once they haue attained vnto the Sunne;

Lord, let this Starre, thy word, still be my guide,
 And let my foote-steps neuer from it slide,
 Vntill it shall me to that Citty bring
 (The glorious Court of our more glorious King)
 Where needs nor Sun nor Moone their light display,
 God and the *Lamb* giues it Eternall Day.
 In this lifes darknesse we doe need this light:
 For here we walke by Faith, and not by sight;
 But when we come to that celestiaall Cittie
 Then shall we take vp that most joyfull Dittie,
 As we haue heard so now, o Lord, we see
 How thou in heauen doest walke and we with thee.

Reuel. 21.

2. Cor. 5. 7

Psal. 48. 8.

The

VIII.

Mat. 21. 2. 3.

*k The Wisemen conducted by a starre, and bringing
their Presents.*

FOLLOW your guide, you wise men of the *East*,
(Though last invited to this heavenly *Feast*.)
The new created Starre, which shewes the way
Vnto the blessed Babe, and will not stay
Till he hath brought you where he doth abide,
But shortly after out of sight will slide:
For when the Sunne with beames the World once
The Stars ashamed are to shew their faces. (graces,
Think not that you are gul'd so farre to come,
To seeke a King, and find so base a roome:
Thinke not that roome is base where there is scene,
A Starre without, a glorious Sunne within.
Here shall you find the Child you farre haue sought,
Present to him the Presents you haue brought:
Giue *Gold* to him as *Tribute* to your King,
As God, for seruice, *Incence* to him bring:
Bring *Myrrhet'* embalme the Man who once must
Least all mankind doe die eternally. (die,

*Aurum,
Rhus, Myrrhā
Regiā homi-
nū Deoq. Do
na ferunt. Iu-
uencus Pres-
biter. Author
Da Hiero-
sym. non semel
laudatus.*

Aliud.

W A L K E on you Wisemen stay not till yee come
Where wisdom hath tane vp an homely roome:
Thinke not so long a journie little worth,
Wiser you shall returne then yee came forth:
Will you be wise indeed? Drinke of this Well,
Which Wisdom opens in a silly Cell:

Drinke

Drinke of this Well your thirst to satisfie,
 But ere you Drinke vse th' *Addars* policie.
 Your humane Wildome Poylon firsteject,
 So shall you find true Wisdomes sweete effect:
 Had you come fooles, you wiser should become,
 Then all the Wisards you haue left at home.
 Returne, and being return'd report and say
 To those Star-gazers that at home did stay.
 Not all the Stars they euer saw could shew,
 So much to them as one Starre did to you.
 Tell them, in all the Heauens they neuer shall
 A greater find, then you found in a Stall.

O thou eternall Wisdome make me wise,
 That from my Heathen-country I may rise:
 My Fathers house and Kindred to forsake
 Cause me, that I to thee my way may take:
 And that I may not erre nor goe astray,
 Let that bright Starre, thy Word, lead me the way.
 Be that vnto my feet a light, and to
 My steps a safe-conducting Lamp, that so
 With these Wisemen I safely may attaine
 Vnto the Place, where thou, Lord, doest remaine.
 And finding thee who art my soules rich store,
 Let me fall downe and humbly thee adore;
 Offring those guifts which cannot offred be
 By me, vnlesse I them receiue from thee.
 The *Gold* of true *Obedience* I will bring,
 A *Tribute* due to mine eternall King.
 My *Frankinsence* shall be my daily *Prayers*,
 (A pleasing Perfume vnto thee) *My Teares*
 Shed for thy Death, and for my sinne, shall be
 My mourning *Myrrhe* still dropping vnto thee.

O let this *Myrrhe* still drop, till I arriue,
 Where thou and thine in lasting joyes doe liue,
 Where thou, from whom all comfort doth arise,
 Wipest all teares from true repentant eyes:
 Where they shall reape in Ioy who here below,
 The pretious seed of plenteous teares do sowe:
 Sorrow (thou sayest) may for a night remaine,
 But in the morning Ioy returnes againe.

All this lifes Night I'le be content with sorrow;
 That night once past, Ioy may giue me *goodmorrow*.

I X.

The Infant sought by Herod to be destroyed.

IS this into the World thy welcome, Lord?
 Is this the entertainment men afford
 To thee, who com'st from heauen to blisse the earth,
 To handsell with thy blood thy blessed Birth?
 No sooner Borne then forthwith sought to die,
 Enforc'd ere thou can'st goe, or creepe, to flie!
 Will they assoone as thou to Earth art come,
 Needs send thee back vnto thy Heauenly home?
 And must the Butcher and the Midwife str iue,
 He how to kill, She how to keepe aliue?

Herod, what hast? Adjourne thy crueltie,
 He had not come but that he meant to die;
 But not so soone as to the World he's showne,
 Nor yet at mans appointment, but his owne.
 Think'st thou to haue his life at thy command,
 Who hath both thine and all mens in his hand?
 What King or Creature else can him depriue
 Of life, by whom all Kings, all Creatures liue?

The

^m The Power of his owne life he doth retaine
 To lay it downe and take it vp againe.
 None takes it from him till it be his minde,
 And then tis not tane from him, but resign'd:
 But first much heauently Doctrine must be taught,
 And to confirme it weighty wonders wrought.
 The dead must first be vnto life restor'd,
 To shew that he of life and death is Lord:
 Of all his Enemies malignant crew
ⁿ Death is the last he meaneth to subdue.

in Iohn. 10
 17. 18.

But *Herod* who so soone would him destroy
 More hastie is then any *Butchers* boy.
 No *Butcher* is so fell but will allow
 The new false *Lambe* some little time to grow:
 For well he knowes it is not fit for food
 While yet the milk is hardlie turn'd to blood.
 This *Lamb* is sought to render vp his life,
 While yet his throat is lesler then the knife.

in 1. Cor. 1

O *Lambs* an harmelesse, yet an haplesse Creature,
 Who haue so many Enemies in nature,
 So many that doe seeke on you to prey,
 And think you wrong them by a small delay!
 While the poore *Ewe* is yet her *Lamb-kin* licking
 The *Rauen* thinks it long ere he be picking.

Tis still thy lot, ô Lord: No sooner brought
 To Birth art thou but straight thy death is sought.
 No sooner now in *Bethlehem* thou borne art
 (The house of bread, the true beleeuers heart)
 But Hells feirce *Herod* and his cursed Court
 Sore vext, and sore perplext at the report,
 Doe seeke thine infant-life away to take,
 Whose very name makes King and kingdome quake.

Holy Raptures.

No maruell if he seek to take away
Thy life, who comst to saue whom he would slay,
And knowes his Kingdome soone will be dejected
When once thy righteous scepter is erected.

In spite of Hell and Hellish Herod too,
And maugre all their spite and spleene can doe,
O let my soule a litle *Bethlehem* be,
An house of bread and be thou borne in me,
Thou who from heauen didst bring the bread of life:
Ile neuer dread the cruell *Tirants* knife:

Christ once in Christians borne is neuer slaine,
And saueh them in whom he doth remaine:

Rage Hell, rage *Herod* and with enuie burst,
Let all th' Internall Furies doe their worst:

Thou, who an Infant, saud'st thy selte by flying
Shalt by abiding saue my soule from dying,

How can I perish? life doth me preserue.
I haue the Bread of life: How can I starue?

O let it be my care, Lord, to keepe thee,
And then I shall be sure thou wilt keepe me!

X.

The Infants slaine by Herod.

IN F A N T S prepare your throats, Parents your eyes,
Streame you forth teares for they must streāe forth blood:
Turne into sobs and sighs your Lullabies,
And place the Coffin where the Cradle stood:

If so much favour yet you may obtaine,

To burie those you bare but to be slaine.

The pleasing painfull burthen you did carrie,

Some fortie weekes within your weary wombes,

Must

Must not with you at most past two yeares tarrie.

Behold the irrelenting slayer comes;

Who will the name of Mothers you denie,

Ere the poore Infant yet can Mamma crie.

Weepe *Rachel*, weepe, and let thy teares abound

Above the rest, because thy losse is double,

More vnder two yeares old with thee are found:

Thy offer teeming breeds thee greater trouble.

Thus only for the slaughter to giue life,

To haue beene fertile only for the knife.

Base Butchers who so prompt and readie are

To execute the cursed Tyrants will,

What instruments of Death will yee prepare

Wherewith these *Lambs* that liu'd but now, to kill?

Scarfe can you find a Knife so little, but

Tis greater then the Throats you come to cut.

Pen-knives the fittest tooles are yee can take,

For of those members you meane to destroy,

Their Saviour meanes so many Pens to make;

Wherewith their Names (ere some doe names enjoy)

Shall in his booke of Life be registred,

With their owne blood, which for his sake was shed.

O Tygers into humane shape transchang'd,

With more then Tygers thirst of blood possesst!

Could men from manhood be so farre estrang'd,

To snatch the suckling from the Mothers brest,

And in her sight the Cradle-swathes defile

With that new blood which was but milke ere while?

Peace, prettie Innocents, forbear to erie,

Receiue with willing sides the fatall blow,

Best is that Death which comes in Infancie,

The longer life is but prolonged woe.

G 3

VVho

It is prob
That *Ra*
lost more
dren then
because th
Text spe
of hers in
plurall.
Locum mi
tis ictibus
interempto
inuenit *Q*
p'aga de
dar patens
guloq; ma
pugio est.
Prudenti
Ca' bemer
hymo. Epip

Who Yesterday was borne and dies to day,
 Comes to his Port as soone as sets to sea.
 Your journies end at setting forth you met,
 Your whole dayes taske you in the morning finisht:
 Your Sun no sooner did arise, but set,
 Yet was your day encreast, your night diminisht.
 You op'd your eyes, and seeing nought but paine,
 In this base World, you clos'd them vp againe.
 Death, to be priz'd 'boue any lifes best rate,
 Saue that best life which doth such Death ensue!
 Your Saviours kindnesse you anticipate,
 Dying for him, ere he doe die for you:
 How soone are you of Martyrs Crownes possessors,
 Who Martyrs were ere you could be confessors?
Rachel, although thy cause of greife be great;
 Yet to be comforted refuse no more
 As if thy Children were not; They are yet:
 And thou and they more happie then before.
 Thou, who by bearing Martyrs get'st renowne,
 They, who exchange a Cradle for a Crowne.
 Why sai'st thou then, they are not? Say thou rather,
 Thy Children neuer truely were till now:
 They're not with thee, they're with their heavenly
 They are aboue, they are not here below, (Father:
 Why should'st thou then for them make such complaints,
 Who neuer were but Innocents and Saints?
 O blessed *Babes* who from your *Mothers wombe*
 To *Abrahams* bosome fetch a speedy spring
 Ere you can goe. Who ere you speak; are come
 Your *Halleluiahs* vnto him to sing:
 Who did vnto your Parents only shew you
 But on his Sonne as rarest Iewels bestow you!
 Dy'de

He, least you long with sinners should abide,
 From among Men you to himselfe doth take,
 Of your short swathing cloathes which red were dy'de
 With your owne bloud he long white Roabes doth make;
 Dy'de in his owne which only hath this might,
 To die the deepest scarlet into white.

O from how many blowes doth one blow free you!
 How pure are they whom bloud doth thus Baptize?
 Nere shal your parents hence forth weeping see you:
 These Teares doe wipe all others from your eyes.

With Palmes in hands victorious ore your foes
 Follow you doe the *Lamb* where ere he goes.
 Why had not I of that blest Beauie beene
 Who from the shell so soone to Heauen did flee:
 Ripe for saluation sooner then for sinne,
 Whom few small wounds from many great did free:

Death the
 fect and so
 Daughter
 sinne.

To whom an *Antidote* the *Daughter* lent,
 The *Mothers* poysoned *Potions* to preuent.
 Blinde superstition! did no Day appeare
 On which thine inauspicious *Crosse* might rest
 To stampe it for vnluckie all the yeare
 But only this which made so many blest?

Why should that day to vs disastrous be,
 Which them from all disasters did set free?
 If sins soule-clogging shackles off to shake,
 If nere to doe nor speak nor think amisse,
 If all t'enioy that man can happie make,
 If that a *Crosse* day be that brings all this,
 Then all my *Dayes* that Day awayt will I,
 To *Crosse* and cancell all my miserie.